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daily photo by harold rosenberg

LORD RITCHIE CALDER, the journalist and author was at McGill last night to deliver the first of a series of Beatty lectures on "Science and Social Change."

by susan wheeler

## Women secede from MWL

The women living at the Women's Center recently decided to secede from the Montreal Women's Liberation (MWL) to form a "political commune".

The decision was announced at a Women's Liberation meeting November 11, approximately two years after the formation of the MWL. The Center, situated at 3694 Ste-Famille, will now be used as a house.

Anne McLean, one of the women who lives there, and who has been involved with MWL since its inception, discussed some of the factors involved in the "failure" of the group.

"Our inability to come to terms with the problem of being English women in Quebec has evolved into a 'life - styles - feminism'. A socialist revolution seems so far away right now that there is a tendency to think in terms of personal liberation.

"Women are trying to make women's liberation a part of

their personal lives through things like consciousness-raising, women's theatre and counter-institutions. A fear of action, a feeling of helplessness and a lack of knowledge are all a part of this.

"Women first want to study more and learn more. Hopefully, this can evolve into organizing political actions."

The six women at the former center who decided to secede from Montreal Women's Liberation are working individually at Dawson and Sir George. McLean is interested in writing articles on women in Quebec and sending information packets to women's study groups in English Canada and the United States.

She does feel that the most recent development in the women's liberation movement has a positive aspect. "A year ago, there was only one women's liberation group in Montreal and now there are many. Small groups of women

are all over the city working in different ways."

At the meeting, the question of a city-wide group representing all women was raised. McLean would like to see some kind of coalition of women's groups that could meet monthly to exchange information and work together when they chose to on specific issues.

Another woman who has been around the Women's Center for the past year said, "I think it's a healthy thing that there are smaller groups of women working together around their common interests, mothers with small children, working women and students. This indicates to me that women can't be organized on the simple basis that they have vaginas. Groups built around specific issues are stronger, and there are obvious issues that we can all work together on."

No one seemed particularly upset by the decision to

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## Dixon rebuts charges of academic incompetence

Sociology professor Marlene Dixon yesterday made the first rebuttal to charges of academic incompetence brought against her by a departmental committee considering her possible firing. The confrontation with the committee brought into the open a political bias in sentiment favoring the non-renewal of Dixon's contract.

The majority of the committee has previously gone on record as characterizing her published work "as adding very little, if anything, to knowledge".

It is not exactly clear how the committee came to such a conclusion. But Dixon last night submitted to the committee 11 favourable letters of evaluation she had solicited from outside academic colleagues.

Her list of referees includes such well-known scholars as Franz Schurmann, of the University of California at Berkeley; John Seeley, past president of York University and a longtime member of the Center for Study of Democratic Institutions; Helen M. Hughes, editor of *Sociological Resources*, a project of the American Sociological Association; Dr. Roberta Salper, Visiting Distinguished Professor of Women's Studies at San Diego State College and presently on the faculty of the State University of New York College at Old Westbury; and Professor Sydney Peck of Case Western Reserve University.

The ten-man committee has held several closed, confidential meetings in recent weeks. Last night was the first time that Dixon was asked to appear before it.

But in a surprise manoeuvre, Dixon demanded that two observers, Sidney Ingerman, President of the McGill Faculty Union, and Jean-Guy Vaillancourt, member of the Ethics Committee of the Canadian Sociological Association, and Université de Montréal professor, be admitted to the meeting.

After a loud 45-minute debate in closed session, the committee decided to accept Dixon's observers.

After submitting the 11 letters to the committee, Dixon read out a critical statement evaluating academic roles and functions.

In the statement, she argued that "the use of 'professional criteria' —attacks against the person and his work to mask the political nature of these firings has become so transparent, its hypocrisy and cruelty so repellant, that the very notion of

professionalism is becoming synonymous with reaction."

The committee has claimed that Dixon's "published work was lacking".

Yet in the two years that she has been at McGill, Dixon has published six articles. She has received 22 requests for the reprint rights to her article "The Rise of Women's Liberation", which appeared in *Ramparts*. Six requests for the rights to a revised version of this work have been received even before the article has gone to press.

Of the three male professors whose contracts have been renewed by the department in the last year, two do not have the PhD (Dixon earned hers at the University of California at Los Angeles in 1967) and none has ever been published.

Dixon's curriculum vitae, which the committee presumably had at its disposal, lists ten publications, six papers presented at professional meetings, four future articles, and one book, *Women and Imperialism*, in preparation. Dixon's current areas of study and future areas of work are political economy of imperialism and the revolutionary process in late capitalism.

When Dixon had finished her presentation, the committee was absolutely silent. "No responses, no questions — nothing," reported Ingerman.

One committee member stated bluntly, "Confidentiality has been broken and I don't feel like talking."

As it became clear that the committee was not going to cooperate at the open meeting, Dixon decided to make the first move.

She demanded that the committee justify its reluctance to renew her contract, in view of the fact of the lesser academic credentials of the three professors whose contracts have been renewed.

Dr. David Solomon, Chairman of Sociology, answered, "Well, procedures have changed over the years."

Dixon asked him to clarify his statement, which she took to mean that the committee did use the same criterion for evaluating the different candidates.

Solomon said that professors

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### RESISTANCE

There will be a forum today on "Developing the Resistance Movement in Quebec" at 1 pm in Leacock 219.



## Women . . .

Continued from page 1

disband. The 25 women present at the last meeting seemed to accept it as recognition of existing reality, and most were already involved in smaller groups of their own.

MWL came into existence soon after the women's demonstration against the anti-demonstration by-law (the same by-law that is now in effect in the case of *La Presse*). In the Fall of 1969. This coincided approximately with the formation of the Front de Libération des Québécoises (FLQ) now known as the Front de Libération des Femmes (FLF).

Montreal Women's Liberation spent one year in a small office on St. Lawrence Boulevard, having general meetings on Thursday nights at the University Settlement. Then in September 1970, the organization moved into the house on Ste-Famille, financed by donations from doctors who supported it as an abortion counselling service.

The counselling was maintained on a volunteer basis by the Abortion Collective, one of the committees of MWL, from September 1970 until February 1971, when it was decided to hire one woman to do the counselling full-time to free the members of the Abortion Collective for political work around the abortion issue.

That decision led to the action at the Royal Victoria Hospital in the spring of 1971 when a private professional meeting on abortion, with Dr. George Maughan as speaker, was invaded and denounced by members of the group.

In March 1971, a split occurred within the organization. The leadership of MWL felt that the lack of a clear political perspective was responsible for the group's inability to take action.

Although the leadership of the MWL was "radical", the membership represented all shades, and this political heterogeneity created internal tensions.

In an effort to clarify the MWL's aims, the co-ordinating committee presented a proposal supporting an independent and socialist Quebec to the membership for a vote. The outcome was 3-1 in favor of the proposal with about 40 women present.

The 10 women who voted against the proposal felt that although they supported an independent and socialist Quebec, they did not feel that the adoption of this position was a positive step for either the independentist movement or an English-speaking women's liberation group.

These 10 women formed the basis for what was to become the Women's Action Movement. And most of the 30 women who voted in favor of the proposal have since disappeared.

Since March, there have been other splits within the movement, mostly consciousness-raising groups that became fed-up with the MWL's inactivity. General meetings of the group were at one time attracting as many as 40 or 50 women, but there was a frequent turnover from one meeting to the next. Many women went to one or two general meetings and never came back because the organization had a problem integrating new women into the structure.

Since last March, the activities of the MWL have consisted of handing out the Birth Control Handbook at various high schools and the formation of consciousness-raising groups. These groups have generally operated independently of the MWL.

The abortion counselling service grew from a staff of one to three full-time counsellors (all members of the FLF) and the phone never stopped ringing. Although the counselling

provided financial support for the Women's Center, it sapped the energies of the group.

So many women came in for abortion counselling that it became impossible to do much else at the Center during the day. Calls for Women's Liberation couldn't get through. The women living at the Center spent a great deal of time just answering the phone during the evenings and weekends when the counsellors weren't there. They also formed the organizational nucleus of Women's Liberation, notifying women about meetings and keeping the Women's Center clean.

Now that the abortion counselling service has moved out with the FLF to Montana Street, 3694 no longer receives financial support of the doctors. The fact that they are now financially responsible for the house on Ste-Famille plus the basic inactivity of the group and the lack of response to general meetings, contributed to the decision to "secede" from Montreal Women's Liberation.

Without a center, a phone, an organizational structure, a purpose or a function, Montreal Women's Liberation now exists only as a name in the phone book.



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by jamal shamsie

## Dixon . . .

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were judged on the basis of three criteria: their teaching, writing, and contributions to the administrative work of the department.

Dixon then inquired if, within these limits, the same criterion had been used for all evaluations.

At that point, several members of the committee burst into a defense of their decisions, but, according to the two observers, they failed to clarify the issue.

Both Ingerman and Vaillancourt were highly critical of the whole procedure.

"It is hard for me to understand on what grounds her contract was not renewed," said Ingerman.

"I have read appraisals from leading sociologists who evaluated her work as being an outstanding and major contribution to her field. In addition, there has been no clear evidence that her teaching ability is seriously in question."

Dixon's teaching methods are by her own admission unorthodox. In the statement presented to the committee she stated in part her rationale for breaking with academic decorum:

"Under the present system teachers and learners are driven into forming a conspiracy to short-circuit the impediments to learning represented by the traditional role of the professor, the powerlessness of students and the competitive grading system. In the name of a conspiracy to commit relevant and meaningful learning I have experimented with democracy in the classroom; neutralizing competitive grading; complete freedom in the definition of work by students; highly disciplined but collective learning situations; to name but a few.

"Some experiments worked, others did not. I have no formula for critical and significant learning in an environment hostile to such development, but I am committed to the search.

"To protect the autonomy of my classroom and the right to teach according to my own best judgement, in consultation with my students, I have conspired against university regulations and sometimes been extremely uncommunicative about my methods.

"I fully intend to continue to pursue a conspiratorial course. Any other course would be a betrayal of the learning and teaching process itself."

Vaillancourt felt that Dixon should have been judged on her involvement in the "wider community" rather than on her administrative contribution.

"She's one of McGill's only sociologists that has taken a position in the Quebecois situation in favour of the Quebec people."

The renewal committee will probably meet before Friday to hammer out a final decision.

"The McGill sociologists are setting a very bad precedent by doing a hatchet job on one of their professors," Vaillancourt concluded. "It's not the first time and it won't be the last."

## Traffic experts tied up

National Capital Commission Chairman Douglas Fullerton yesterday stressed that the government would have to reconsider its present priorities in the emerging battle over public and private transportation in urban societies.

He said that the balance between public transport and private cars would have to be altered.

Fullerton claimed that present allocation of city funds encourages people to own and to drive cars by making commuting more convenient for them.

According to Fullerton, the city administrators ought to "impair the automobile driver", at the same time making public transportation convenient and cheaper to lure car owners to use it.

Fullerton's suggestions on limiting private transportation included halting of construction of expressways, admission of cars into downtown areas only through permits, and higher parking rates, together with an improvement in and expansion of the public transportation system.

Fullerton said that the construction and expansion of expressways was not an answer to present traffic problems, since "traffic will grow to fill all the space available to it".

Fullerton also touched upon the social costs that originate from the large number of private cars in urban societies.

Although he did not elaborate, he seemed to be referring to air-pollution resulting from the exhaust

fumes of private cars which produce more waste gas per passenger-mile than any other mode of transportation; and land pollution resulting from the number of cars, estimated at 100 million each year in the U.S. alone, that break down each year.

The existence of a large number of private cars also necessitates wasteful use of the land. A full quarter of Berkeley's land is devoted to the automobile in the form of roadways, driveways, garages, parking lots, service stations and car washes.

Another social cost lies in the maimings and murders which occur on the highways each year.

Fullerton agreed with a member of the audience that these social costs can never be accurately assessed, and are mostly borne by sections of the society which do not use the automobile.

Some members of the audience pointed out that automobiles might continue to be a symbol of our society because of the power of the automobile industry and the oil interests in North America.

Others criticized the Federal Government for subsidizing the construction of the new expressway through Montreal, rather than the expansion of the Montreal public transportation system.

The MUCTC was also accused of not doing enough to encourage people to use public transportation.

CFCF traffic reporter Keith Randall was also present and although he agreed that the car existed mainly to boost the individual's ego, he nevertheless continued to defend his right to drive his own small car.

He contended that expressways continue to be important as most commuters have few alternative routes available, and claimed that cars do not add the sulphur dioxide pollution, which is the main cause of concern.

A spokesman for the Montreal Urban Community was expected, but did not show up.



daily photos by harold rosenberg

DOUGLAS FULLERTON, chairman of the National Capital Commission told the Young Alumni that cars must be eliminated from urban centers.

by arnold bennett

# Quotidien Populaire suspends publication

*Le Quotidien Populaire* is dead.

The new, "free information" daily newspaper, published by the locked out *La Presse* journalists and technical workers, put out its thirteenth and final issue yesterday.

It may be "born again," according to a Q-P editorial yesterday, if negotiations between *La Presse* workers and management do not proceed "normally."

The decision to suspend publication was taken Monday night over the objections of a lively minority of trade unionists at a meeting of the common front of the Confederation of National Trade Unions and the Quebec Federation of Labor. The meeting was called to discuss strategy in current mediation talks with the government.

Yesterday's editorial said that the lack of financial resources was one reason for the decision. Q-P was unable to penetrate the domestic market and attract the interest of big advertisers, even though it equalled and sometimes surpassed sales of *La Presse* on the newsstands.

The *Quotidien Populaire* had tried to provide home-delivery but gave up after newsboys were threatened with violence or kidnapping.

"The *La Presse* conflict has taken a new turn which necessitates a reallocation of resources within the unions," said the editorial. "We have to mobilize enormous financial and human resources. It appears inopportune to conduct a battle on two fronts at the same time."

"The *Quotidien Populaire* has not been a failure," the editorial added. It pointed out that the locked out *La Presse* workers and not the central union organizations put out the paper. Letters, phone calls and comments made to vendors have shown that Q-P was meeting a need, according to the editorial.

"The *Quotidien Populaire* knows that once more many expectations have been raised and then disappointed, at least for the moment."

But it concluded that the battle for a source of information to meet the "real needs of the citizens" has just begun.

"We were truly at home," the Q-P journalists said in a farewell message. "This paper wasn't the business of financiers or businessmen or technocrats or bosses named by others."

According to the journalists "there were among us silent men with their eyes full of tears" at the printing plant Monday night.

At the same meeting which sealed the fate of the newspaper, four unions of *La Presse* production workers (QFL), locked out since July and August, decidedly unanimously to reject Quebec Labour Minister Jean Cournoyer's mediation proposal. The workers charged that Cournoyer did not offer the job security he had promised.

QFL president Louis Laberge pointed out two key contradictions between the labour minister's current offer and what he promised earlier. Cournoyer had originally implied that the *La Presse* dispute would be arbitrated if no solution were reached during a 30-day conciliation period. But Friday the Minister said that there is no question of compulsory arbitration.

The *La Presse* dispute is not a strike, but a lock-out initiated by management. The unions want "normal negotiations, face to face, in good faith," as well as a restoration of their jobs.

Cournoyer, who earlier promised the unions protection against layoffs and job security for life, is now saying that job security would only apply for the duration of the current collective agreement or until the end of 1973.

The CNTU-QFL common front announced Monday that it is "ready to meet the *La Presse*-Power Corporation management any time, 24 hours a day to negotiate, even publicly, if the company wants it."

But the CNTU has also maintained that *La Presse* was guilty of breaking its contract when it locked out all 11 unions October 27.



## MCGILL DAILY

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## LETTERS

## Correction!

Sir,

The West Indian Students' Society would like to clarify a few points, made in Friday's *Daily*, concerning the agreement reached at Thursday's discussion on the proposed fee hike for foreign students.

The Students' Society President, Dick Pomerantz, will not speak to the Quebec government on behalf of West Indian students.

We will speak for ourselves, because we are most familiar with the specific ways in which we will be affected.

We are aware that all students at McGill will be affected by the proposed hike, and we are ready and willing to work with the Students' Society and the International Students' Association on the firm understanding that all national groups have the right to speak on their own behalf.

This was the unanimous agreement reached at last Thursday's meeting.

A. Morgan  
for West Indian Students

*Ed. note: The Daily apologizes to its readers for the inaccurate implication that Pomerantz had been authorized as a spokesman for West Indian students or other national groups.*

**Marcus, from the burning deck**

Sir,

My first reaction on reading Kevin Dougherty's letter of Nov. 12, was one of great sadness. It is a sad commentary on the future and present condition of mankind, when a person of such obvious intellectual incapacity is produced. Mr. Dougherty was commenting of my letter of Nov. 9, in which I attacked the *Daily* for being pro-socialist and communist; and socialism and communism in general. He accused me of either having suffered "from grave intellectual incapacity" or having been "the unfortunate product of the American school system". Firstly it is Mr. Dougherty and his fellow altruists and collectivists who suffer from a marked lack of brain matter, and secondly, I am not the product of the American school system.

Mr. Dougherty branded capitalism as being, among other things, immoral and unjust. It is not immoral to stress moral strength, bravery, individualism, ambition, and healthy, constructive competition; which a capitalist society does. It is not unjust for people to have the freedoms which they enjoy under a capitalist system. In a communist, collectivist society, these necessary freedoms are nonexistent. It is obvious and should be obvious, that capitalism is the only system that can provide an environment for living which is healthy, free, and alive.

Mr. Dougherty called the socialist society vastly superior. This is the biggest lie that has ever been perpetrated against mankind. What is so wonderful about living one's life for the good of the state? When you do, you are turned into a person who is morally and almost physically dead. Your ambition, your desire to live, your independence, and above all your freedoms, are ripped away from you all in the name of the "people". Socialist leaders and their collectivist sympathizers have one idea in mind. They wish to take over all of mankind by promising them (the people) all the necessities. There is only one catch: you must sell your soul to the state. This is the bondage of slavery. It, like socialism and communism are and should be criminal acts.

David M. Eibel BA E1

**Disgusting exhibition.**

Sir,

Last Wednesday's article on the university budget and the university's financial crises was to say the most, interesting, and to say the least, one of the most disgusting exhibitions of editorializing ever seen.

The basic premise of the article, that government control of universities is not desirable (sic), is a valid argument. Indeed, that is what we are heading to as all universities in Quebec gradually lose whatever independence they might have once had as a result of their increasing financial dependence on the government.

However, true to form, the *Daily* has once again created a horror of journalism — an article which should be included in every reporting course in every school of journalism as an illustration of what not to do. In that respect the article was in keeping with the style of the *Daily* this year — almost any article could be used as a vivid example of what not to do when writing a story.

Several examples, aside from the personal attacks on Prof. Waller and Vice-Principal Frost and Oliver, are as follows:

1. "As if to prove that Old Testament scholarship is more applicable to the problems of survival at McGill than is Marxian theory." Both are full of shit and we need neither. No preconceived philosophy can solve our problems. We need pragmatic solutions.

2. The article seems to disparage the tremendous increase in the budget allocation to the Faculty of Management. The main reason for this is the projected enrollement (sic), although you are probably not too willing to believe that supposedly rational, educated human beings could desire to degrade themselves by entering this field. But believe it or not, they are. And naturally, if the projected enrollement should not be reached, than the budget

allocated to the Faculty of Management would be cut. This applied to all faculties.

3. "Honest intellectual inquiry is incompatible with the goals of religion". That may be true, but honest intellectual inquiry is also incompatible with any doctrinaire position, including that position which the *Daily* seems to stand on this year. The obvious slant of every story written in the *Daily* this year is proof of that fact.

4. "Probably political firings". This is an assumption made by the reporter and has no place in a news article. It belongs on the editorial page. The argument that this is not a hard news story has been heard a little too often.

In summation, would it be possible for the *Daily* to limit its editorializing to the editorial page and restrict its reporting to the facts.

Allan Tanny  
B.C.L. II  
Joe Jospe  
B.A. IV

*Ed. Note: The reaction of Messrs Tanny and Jospe is founded on a quite wrong interpretation of the type of article we ran on budget cuts. It was not, as Tanny-Jospe would have it, an editorial passed off for a news article, however loosely one wants to define "news story". It is unlikely, moreover, that the article was taken by many people besides Tanny and Jospe as anything other than what it was: namely, a piece of analysis or, in deference to Mr. Tanny's journalism-school background, a "news feature". The title, which read in part "The politics of budget-cutting", was enough to establish its interpretative nature.*

*Even more questionable is Tanny-Jospe's extrapolation of their charge to usual news stories: "The obvious slant of every story written in the Daily..." The assumption about firings had a legitimate place in the story, although it was taken out of context in the letter. The context was the stand of the McGill Faculty Union on the budget proposals and the concern of the union about arbitrary firings.*

**A delicate subject**

Sir,

Your recent article on the "gay" scene, followed by the letter "Fed up with Male Chauvinism", has prompted me to write mine. I hope you will print it, although for obvious reasons, I must claim anonymity.

I am "newly-gay" and as yet quite untutored in this respect. I would like to know where to go in order to meet other "gay guys". I hope this letter will provoke a response from you or from homosexuals willing to offer advice. If it will not compromise you, the addresses of the GLF in Montreal, the homosexual club at the U of T and gay clubs in the city would be a

great boon.

I wonder how obvious I am. During my school days, I was often teased about being effeminate. Here, at McGill I live in close proximity with guys and girls who are heterosexual. I imagine they do not perceive I am "gay", else they would certainly split in my face, figuratively speaking, that is. However, abroad this past summer a friend thought I behaved in a "nelly" fashion. He had behaved similarly in his "salad days" much to his chagrin. His advice helped correct the more effeminate mannerisms which came so naturally to me. He asked me if I wished to be "gay". Then I replied, "I don't know". To the same question my answer must now be in the affirmative.

Earlier in the year, last session, that is, I met a wonderful guy in Leacock basement. All I know about him is his Christian name, which is French. He lives in Outremont and is in Architecture. He arranged to meet me in the Union at 1 pm on a Wednesday. I was sorely tempted to go, but listened to reason instead and didn't. I guess at the time I was scared. That we shall ever meet again is unlikely, though it would be a thrill. Of course, this time I should do the running.

My closest friends (who are as straight as two peas in a pod) know, for I confided in them. They think such behavior is "unnatural", but appear to accept for my sake. Their understanding means a great deal to me. However, they feel I am pushing myself into a position I may eventually regret. They would help me if they could. Unfortunately, they are unable to do so.

I know some guys who I think are "gay", but not very well. I cannot speak to them of my "problem" for such an outburst might not be too well received. Homosexuality, no matter what side of the fence you are on, is a delicate subject.

As yet unfulfilled

**Sic subject**

Sir,

I do not think the policy of indicating rather than correcting grammatical mistakes is a very good one. I might like to send letters but I would be embarrassed by the result.

Yours very Truly,  
"Name Simply Withheld"



# China: Foreign policy not new

The article entitled "China: Another View", which appeared in the *Daily* on Thursday, November 11, is further proof of the political and intellectual bankruptcy of that nearly extinct breed, the rabid anti-communist. The gains made by China in popularity all over the world and the increasing friendship between the Chinese and Canadian nations, particularly over the past year, seem to irritate these impotent reactionaries.

This is not a question of a misunderstanding on the part of people genuinely seeking to clarify ideas on China. One of the authors of "Another View", Aaron Pila, was calling himself a "Maoist" just a few months ago. There can be no doubt, then, that the article is a deliberate distortion, a combination of half-truths and lies designed to stir up McCarthyite anti-communism. Deserters from the communist camp have traditionally been very useful to the forces of reaction as intellectual defenders of anti-communism. One half expects Mr. Pila to write a book in the "God That Failed" genre and to promote himself on the dust-jacket as an "impartial observer, who has seen things from both sides of the fence . . ."

For the purpose of refutation it is only necessary to clarify the policies of China on a few major questions raised by Messrs. Trotter and Pila.

Trotter and Pila claim that "today China has embarked upon an ambitious new foreign policy". They attack China for practicing friendly relations with all countries of the world, including Ethiopia, Iran, Argentina and Pakistan. They claim that this is an opportunist manoeuvre and that it proves China is an imperialistic country.

It was all the way back in 1949 that Mao Tse-tung first enunciated the foreign policy of the then newly-formed People's Republic. China, he declared, would be friendly with any nation that would reciprocate. This meant that China would exchange diplomats with any

foreign country and respect the sovereignty of all nations, provided they treated China the same way. In the 22 years since Mao's statement, this policy has been both practiced and preached by the Chinese government. The same basic principle was forcefully restated at the famous Bandung Conference of the mid-fifties, where Premier Chou En-lai asked for co-operation and peaceful co-existence amongst Asian nations on the basis of the Five Principles of Peaceful Co-existence. These principles were not a tactical device suddenly put forward by the Chinese to catch other nations off-guard, but a natural outgrowth of their previously stated policy. This policy was also made clear in writing to the government of the United States.

In return, the United States adopted a very hostile posture, which was consistent with its policy of anti-communism, imperialism, maintenance of neo-colonial control over Asia and support of the Chiang Kai-Shek regime. The response of the U.S. to the hand of friendship extended by the new China was a series of diplomatic and military offensives designed to overthrow the communist regime and to isolate China from the rest of the world. Examples of the American policy are notorious: the armed occupation of Taiwan by U.S. troops, the invasion of Korea and subsequent incursion into Chinese territory, the stubbornness with which China was blocked from taking its rightful seat in the United Nations, the formation of major blocs in Asia to oppose China and communism militarily (SEATO, CENTO), and the trade embargo announced almost as soon as the People's Republic was born.

What was China to do in such circumstances? What is wrong with her stated foreign policy, and has she ever violated it in practice? Messrs. Trotter and Pila contradict themselves on these points. On the one hand, they expect China to be an all-powerful, self-righteous guardian of socialist ethics, refusing to have relations with any non-socialist country;

but on the other hand, they castigate her for her support of national liberation struggles.

Following her stated foreign policy, China has developed friendly relations with an increasing number of countries, until today she has at last been allowed to take her seat in the U.N. At the same time, China has continued to support national liberation struggles all over the world. Only the most superficial of analyses will find a contradiction between these two aspects of Chinese policy.

The support that China gives to national liberation struggles is in ideology, inspiration, example, demonstrated solidarity, and respect for the ability of the people of the world to solve their own problems. The Chinese know from the lesson of their own revolutionary experience that self-reliance is the basis of all revolutionary development. Take the example of India. China and India had friendly state relations until 1962, when India launched an unprovoked attack on China and relations began to deteriorate. Friendly relations may at some time in the future be restored, if by some miracle the Indian reactionaries acquire a sense of what is going on in the world. But whatever the condition of Sino-Indian state relations, Indian revolutionaries have never ceased to draw inspiration from the example of the Chinese people and to build up the Indian revolution internally on a self-reliant basis. On the state level, China has never unilaterally attacked any country except in retaliation; on the level of the internal development of revolution in foreign countries, China has provided unflinching ideological support.

Clearly, therefore, China's present foreign policy cannot in any way be considered a new one. It is simply the continued practice of principles enunciated from the very beginning of the People's Republic.

It should be added that wherever aggression by an imperialist power has occurred, as in Viet Nam, the Portuguese

colonies, etc., and wherever the victim of such aggression has called for help, China has responded on the basis of genuine internationalism. The defence of Korea was a shining example of this policy. It would be infructuous to show how each example cited by Pila and Trotter in their attack on Chinese foreign policy is a distortion of the real situation. Let us then leave the sphere of foreign policy and turn to their other major criticism of China.

Pila-Trotter accuse China of being "a closed society" in which people indulge in excessive "deification" of their leader and simplistically blame all mistakes on the capitalist-road line of China's Khrushchev, Liu Shao-ch'i. It is in fact Pila and Trotter who are being simplistic in failing to realize that Mao Tse-tung and Liu Shao-ch'i symbolize two paths for the Chinese people, paths that lead in diametrically opposed directions. Liu's path is the way of bureaucratic elitism, and leads to the resurgence of capitalism and the bourgeoisie; Mao's path is the way of massive popular participation in the task of nation-building, and leads to the abolition of classes. If this vital, deeply rooted conflict of ideologies appears as a mere clash of personalities to these gentlemen, they only betray their own confusion.

With the increasing number of friends that China has gained in the world community in the past few years, precisely as a result of her principled foreign policy and anti-imperialist stands, it is becoming easier to obtain detailed information about China. One need never have worried that China was a "closed society", but in the days ahead people in Quebec and Canada will have greater and greater opportunities to learn of the reconstruction that has taken place in China and to judge for themselves whether or not Chinese society is closed. I shall therefore leave Messrs. Pila and Trotter, and all other revivers of McCarthyism, staring into the gaping jaws of History.

-Devinder Garewal

## LETTERS

### And Myth shall set you free

Sir,

I have often wondered why people die for the Truth. Myths are really so much better. One does not die for them and they make such pleasant reading.

It must be admitted that Truth helps one's status, that one shows the truths one knows like some people show their diamonds, that one licks the intellectual vomit coming from one's teachers and prays for the day that one too may vomit, that it gives academics a chance to glorify themselves while pretending to be one with the masses. But if Truth gives status, following myths certainly makes one popular. Thus suppose that I'm with a group of Hippies (they're almost as easy to find on campus as ugly buildings) and I suddenly tell them that their way of life destroys individuality, that they all dress the same, wear the same kind of beards, smell the same way . . . And that I, in order to be a real individual and show how different I really was, was planning on getting a crew cut, wearing a suit, and becoming a business major. Do you think they would be friendly to me. No, of course not, they would want me to come out and say that I believed in the myth that they were really

individualistic and only then would they be friendly toward me. Or if I told them that they should support Capitalism because only in Capitalism are Hippies allowed to exist do you think they would listen to me, much less be my friends? Would Abbie Hoffman? No, to be admitted to their club (I was going to say fraternity, but they don't like frats) I would have to mouth this myth. Or if I wanted to become a bureaucrat at McGill wouldn't I have to forget about the Fekete Affair and come to believe that the Administration's stand in allowing recruiting for war industries on campus showed that they believed in those basic freedoms that our forefathers fought over, that the bureaucrats were really Patrick Henrys, Zengers, Jeffersons . . . (like one tries to forget the feeling of pain that one has every time one passes by that multi-coloured concrete beacon on campus and try to believe that it is really a great piece of art). Or since I have chosen to call myself an American shouldn't I believe in the myth that modern westerners propagate and all good Americans now believe, i.e. that all cowboys were bad like the bigot's attitude that all Blacks want to go to bed with his pimply flat chested wife (no doubt, some really horny ones do, but

how many do not?)? Or since I am a student shouldn't I believe, like all students, in the myth that students' selfishness has transcended bourgeoisie selfishness like the odor of dung moves beyond the dung? I am only trying to say that it is anti-social to be out for the Truth, that (and I hate to use this word up here) it is really unAmerican, as well as going against all that Canadians believe in and have fought for. The myths of Mao and the N.L.F. sometimes seem so much better than the other myths. At least there's a chance that they will benefit the masses of people. As the Horatio Alger myth helped to direct men into selfish channels perhaps these myths will help to direct men more altruistically. Like a faucet directs most water molecules properly, only allowing a fine spray to escape its power, so these myths may channel most people in the right direction (I often wonder, however, what happens to those people who aren't channeled, who are part of the 'spray'. What kinds of punishments are doled out to them in the interests of humanity? But enough with this, my purpose is only to show the value of Myth, not that of Truth). Here the myth is like a fire placed under a gas. It changes the nature of the average statistical particle, though there are

always particles which are not average, no matter what one does to them. Then let the myth spread like a forest fire and let the campuses burn and if a few people . . . But whether you agree with this or not you must surely believe that myths are good things to believe in. And thus I come back to my question again: why die for the Truth anyway? Why? I could see dying for a myth, but dying for the Truth? Oh you must be kidding.

I can only say that the search for Truth is an adventure upon unsailed seas, a search for wonders. Why I remember spending one whole year reading about Black cultures and history and I was thrilled with it. And to me a book on physics, like the Bible to a religious person, fills me with awe. And then my attempt to see whether I can derive a proof for God based on parapsychology I find very interesting. And then some truths I come across even turn out to be practical. But the search for Truth seems generally so selfish and/or lonely. And so now I am thinking of what myth I should believe in, and I was wondering whether you could give me one of those myths that you believe in. It would only be a loan so you needn't worry about my not giving it back.

Robert Feinstein



# STUDENTS' SOCIETY OF MCGILL UNIVERSITY FINANCIAL STATEMENTS

## THE STUDENTS' SOCIETY OF MCGILL UNIVERSITY BALANCE SHEET AS AT JUNE 30, 1971

	1971 \$	1970 \$
<b>ASSETS</b>		
Cash	33,289	19,683
Accounts receivable—		
McGill University		7,226
Other	20,053	20,252
	<u>20,053</u>	<u>27,478</u>
Funds on deposit with McGill University—		
Investment reserve fund	92,662	97,700
Students' Society loan fund	523	155
Students' Society lending library fund	1,929	1,837
	<u>95,114</u>	<u>99,692</u>
Loan and advances—		
Non-interest bearing loans, less provision for doubtful loans	18,052	16,125
Prepaid expenses	2,461	4,076
	<u>168,969</u>	<u>167,054</u>
<b>LIABILITIES AND SURPLUS</b>		
Accounts payable—		
McGill University	15,476	35,350
Other	2,086	22,092
	<u>18,462</u>	<u>57,442</u>
Student loan fund donations	3,850	
Reserve for lending library	1,929	1,837
Surplus	144,728	107,775
	<u>168,969</u>	<u>167,054</u>

## THE STUDENTS' SOCIETY OF MCGILL UNIVERSITY STATEMENT OF STUDENTS' ACTIVITIES FOR THE YEAR ENDED JUNE 30, 1971

	1971 \$	1970 \$
Net expenditure (net revenue)		
McGill Students' Union (Schedule 1)	128,223	133,749
McGill Daily (Schedule 3)	32,423	46,559
McGill Annual (Schedule 4)	(8,527)	(1,689)
Choral Society (Schedule 4)	313	824
Red & White Revue (Schedule 4)		2,914
Players Club (Schedule 4)	1,190	2,126
Freshman Reception Committee (Schedule 4)	1,178	189
Debating Union Society (Schedule 5)	3,058	11,832
Radio McGill	6,409	13,120
Winter Carnival		3,246
African Students' Association	21	34
Amateur Radio Club	320	551
Blood Donor Clinic	871	1,261
Camera Club	(108)	(204)
Chinese Students' Association	(16)	1,598
Community Programme	472	
Computing Society		66
Czechoslovakian Students' Association	(33)	
Education Committee		51
External Affairs	1,031	3,847
Film Society	(829)	(2,320)
Fine Arts		823
Indian Students' Association	65	365
International Students' Association	947	4,163
Italian Club	(37)	
Le Cercle Français		9
Latin American Students' Association		(31)
Literary Society		876
Malaysian Students' Association	134	293
Moratorium Committee		895
Mental Health		908
Polish Club	(150)	(16)
Pakistan Students' Association	25	17
Pre-University Affairs		922
Red Wing Society		209
Russian Circle		(22)
Savoy Society	(663)	(504)
Scarlet Key Society		(378)
Students' Directory	1,217	377
Ukrainian Students' Association		63
United States Society		15
Birth control handbook		1,073
Grants to Faculty Societies		30,150
Grant to Point St. Charles Legal Aid Committee		10,000
Grant to Jeanne Mance Health Clinic		2,000
Grant to McGill Student Health Programme		5,000
Miscellaneous Clubs, Societies, and activities		956
	<u>165,532</u>	<u>275,319</u>

## REVENUE AND EXPENDITURE

### SCHEDULE 3

	1971 \$	1970 \$
<b>MCGILL DAILY</b>		
Revenue—		
Advertising	53,552	53,304
Subscriptions	136	162
Sundry		77
	<u>53,688</u>	<u>53,543</u>
Expenditure—		
Publishing cost	63,052	70,928
Proof-reading	3,000	2,740
Salaries and wages	8,183	9,927
Travelling	3,214	4,177
Postage and stationery	1,255	2,179
Rental and maintenance of typewriters	1,080	1,058
Telephone and telegraph	1,029	2,312
Dinners	2,084	1,828
Awards		30
Banquet and entertainment		688
Photographs and supplies	1,507	1,821
Canadian University Press fees	1,005	1,005
Subscriptions to periodicals	209	215
Miscellaneous	493	1,194
	<u>86,111</u>	<u>100,102</u>
Net expenditure	<u>32,423</u>	<u>46,559</u>

## THE STUDENTS' SOCIETY OF MCGILL UNIVERSITY STATEMENT OF SURPLUS FOR THE YEAR ENDED JUNE 30, 1971

	1971 \$	1970 \$
BALANCE—BEGINNING OF YEAR	107,775	188,839
Reserve for art purchases no longer required		850
Excess (deficiency) of revenue for the year	36,953	(81,914)
BALANCE—END OF YEAR	<u>144,728</u>	<u>107,775</u>

## STATEMENT OF RESERVE FOR LENDING LIBRARY FOR THE YEAR ENDED JUNE 30, 1971

	1971 \$	1970 \$
BALANCE—BEGINNING OF YEAR	1,837	1,741
Interest income	92	96
BALANCE—END OF YEAR	<u>1,929</u>	<u>1,837</u>

## THE STUDENTS' SOCIETY OF MCGILL UNIVERSITY STATEMENT OF REVENUE AND EXPENDITURE FOR THE YEAR ENDED JUNE 30, 1971

### SCHEDULE 1

#### MCGILL STUDENTS' UNION

	1971 \$	1970 \$
<b>Revenue—</b>		
Rent	12,000	12,000
Vending machines	496	230
Miscellaneous	212	283
Poster press	421	311
	<u>13,129</u>	<u>12,824</u>
<b>Expenditure—</b>		
Salaries and wages	46,296	63,294
Light and heat	48,264	38,018
Cleaning	18,786	7,541
Repairs and alterations	12,644	14,271
Taxes	3,770	2,467
Telephone	11,543	10,780
Security	2,971	1,878
Laundry	1,067	1,765
Union officers' meals and allowances		150
Unemployment insurance	577	833
General expense	1,813	1,687
Xeroxing and duplicating	(110)	2,316
Social committee	(543)	148
Information centre	792	
	<u>147,879</u>	<u>144,948</u>
Excess (deficiency) of revenue transferred from cafeteria (Schedule 2)	8,527	(1,625)
Net expenditure	<u>126,223</u>	<u>133,749</u>

## REVENUE AND EXPENDITURE

### SCHEDULE 4

	McGill Annual \$	Choral Society \$	Red & White Revue \$	Players Club \$	Freshman Reception Committee \$
<b>REVENUE—</b>					
Sales	6,065	854	4,506	262	3,999
Advertising	11,370		632		375
Membership fees		132		257	
Photography	6,155		817		
Donations		200			
Sundry	23,590	1,255	5,955	519	5,169
	<u>47,180</u>	<u>2,441</u>	<u>11,270</u>	<u>788</u>	<u>9,543</u>
<b>EXPENDITURE—</b>					
Music and orchestra		184	1,058		1,688
Amusement tax		98	419	23	421
Printing and publicity	13,713	238	864	286	1,312
Rentals	33	140	689	73	550
Wages			230		
Dinners	117				
Scenery and properties			557	245	
Costumes and make-up			753	157	
Lighting			154	16	
Script and royalties			31	153	
Refreshments					434
Directors' and guest artists' fees		700	825	595	1,608
Photographs and drawings	1,055			100	111
Miscellaneous	145	208	375	61	221
	<u>15,063</u>	<u>1,568</u>	<u>5,955</u>	<u>1,709</u>	<u>6,345</u>
<b>NET EXPENDITURE</b>					
(revenue)	<u>(8,527)</u>	<u>313</u>	<u>—</u>	<u>1,190</u>	<u>1,176</u>

## THE STUDENTS' SOCIETY OF MCGILL UNIVERSITY STATEMENT OF REVENUE AND EXPENDITURE FOR THE YEAR ENDED JUNE 30, 1971

	1971 \$	1970 \$
<b>REVENUE</b>		
Students' fees	287,205	275,167
Interest	6,868	6,332
Other	21	425
	<u>294,094</u>	<u>281,914</u>
<b>EXPENDITURE</b>		
Students' activities—net	165,532	275,319
Office and administrative—		
Salaries and benefits	32,794	38,997
Postage, stationery and printing	1,261	2,041
Telephone and telegraph	329	219
Audit fees	1,250	1,150
Legal fees	2,171	50
Supplies	567	1,018
Advertising	863	271
Insurance	2,886	1,836
Miscellaneous	4,917	6,191
	<u>47,038</u>	<u>51,773</u>
<b>General—</b>		
Meal allowance and other expenses of Society officers	1,600	1,600
Travelling	123	442
Election expenses	4,281	5,264
Meetings	1,343	1,878
Entertainment	100	60
Bad debts	3,095	6,585
Sundry grants and bursaries	1,500	450
Interest - McGill Student Housing Corporation	12,039	15,474
Taxes - McGill Student Housing Corporation	13,347	
Retirement and other gifts	1,439	2,186
Miscellaneous	2,585	224
	<u>41,452</u>	<u>33,963</u>
<b>EXCESS (DEFICIENCY) OF REVENUE BEFORE OTHER REVENUE AND EXPENDITURE</b>	<u>254,022</u>	<u>361,055</u>
<b>OTHER EXPENDITURE</b>		
Items applicable to prior years	3,119	2,773
<b>EXCESS (DEFICIENCY) OF REVENUE FOR THE YEAR</b>	<u>36,953</u>	<u>(81,914)</u>

### SCHEDULE 2

#### MCGILL STUDENTS' UNION CAFETERIA

	1971 \$	1970 \$
<b>Revenue—</b>		
Vending machines and commission from caterer	16,500	12,500
Miscellaneous	1,200	614
	<u>17,700</u>	<u>13,114</u>
<b>Expenditure—</b>		
Cutlery, dishes and kitchen utensils	5,212	8,906
Repairs	2,626	5,269
Miscellaneous	1,335	584
	<u>9,173</u>	<u>14,759</u>
Net revenue (deficiency) transferred to Union	<u>8,527</u>	<u>(1,625)</u>

### SCHEDULE 5

	Debating Union Society \$	FM Radio \$
<b>REVENUE—</b>		
Sale of tickets	1,980	
Other		250
	<u>1,980</u>	<u>250</u>
<b>EXPENDITURE—</b>		
Printing, postage, stationery and publicity	330	344
Refreshments		909
Rentals	20	130
Telephone and telegraph	10	724
Equipment including repairs		3,951
Away debates	1,426	
Speakers programme	1,390	
High school debate	307	
Transportation and accommodation		130
Miscellaneous		471
Inter-collegiate debate	1,555	
	<u>5,038</u>	<u>6,659</u>
Net expenditure	<u>3,058</u>	<u>6,409</u>





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**The Bund.** Rivka Augenfild. Wednesday, 8:00 P.M. 3460 Stanley St.  
**American Jewish Labour Movement.** Prof. E. Orenstein. Wednesday, 8:00 P.M. 3460 Stanley St.  
**German Judaism and the Third Reich.** Prof. Klaus Hermann. Wednesday 8:00 P.M. 2130 Bishop St.  
**Problems of Contemporary Jewish Identity.** Dr. D. Lissak. Wednesday, 8:00 P.M., Nov. 24, 3460 Stanley St.  
**Basic Judaism.** Rabbi M. Zeitz. Wednesday 8:00 P.M. 2130 Bishop St.  
**The Talmud.** Prof. B. Goldenberg. Wednesday, 8:30 P.M. SGWU Dept. of Religion, 2050 Mackay St.  
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**The Art of Jewish Cooking.** Mrs. Leitman. Wednesday, 4:00 P.M. 3460 Stanley St.  
**Workshop on Jewish Family Relations.** Herb Weinstein. Wednesday, 8:00 P.M. 3460 Stanley St.  
**Le Talmud.** Judah Castie. Wednesday, 7:00 P.M. 5234 Clanranald St.

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"The Magnesium Industry  
in Canada,  
Retrospect & Prospect"

## TODAY

**STUDENT MOVEMENT:** Forum on "Building a Resistance Movement in Quebec". Leacock 219, 1 pm.

**CAMPUS LEGAL AID:** Free legal advice and service. Union room 412, 1-7.

**CHINA FRIENDSHIP SOCIETY:** Revolutionary film: "Red Detachment of Women". John Abbot College, 1 pm and 4 pm.

**FREE TELEGRAM SERVICE:** Via amateur radio. Blanks available at Union Box Office, Union 401 or 392-8942.

**OUTING CLUB:** Lunch meeting and slide show. Union 457, 1-2.

**DAY CARE CENTER:** Biology and Social Change; bring 50c, compulsory. Drop-In Center, Redpath Library, 2 pm.

**FINE ARTS DEPARTMENT:** Exhibition of drawings by Charlie Gurd. 3rd fl. W. Arts B., 10-5.

**BIOLOGY AND SOCIAL CHANGE:** Film "A Day in the Night of Jonathan Mole". Hall Building 635 (SGWU), 2:10-3:30.

**JEWISH FREE UNIVERSITY:** Classes start this week. For free brochures or info Call 845-9171 or drop in at 3460 Stanley St.

**BRIDGE CLUB:** Duplicate Bridge Tournament. Union Coffee Shop, 7:30 pm.

**COMMUNITY MCGILL:** Need a big sister for an active 9 yr old in LaSalle. Union 414, 392-8980, 12-2.

**ARMENIAN STUDENTS' CLUB:** Meeting. All welcome. Union 307, 1-2.

**CINE SPORT:** Free sports film, Indy 500 1971. All welcome. G-20 Currie Gym, 1:15 pm.

**FILM SOCIETY:** Silent Series Italian Straw Hat (Series tickets only). Leacock 219, 7 and 9:30 pm.

**PHYSICS SOCIETY:** Movie, Large World of Albert Einstein. Sorry for last week's mixup. All welcome. BH 39, 1:00.

**SCIENCE AND SOCIETY:** Come in and explain your views to journalist Lord Ritchie-Calder. Everyone welcome. P103, 10:30-11:30.

**ASSOC. OF JEWISH STUDIES STUDENTS:** Meeting for anyone in a gen. stud. course. All interested are urged to come. 3511 Peel St. Rm 103, 12 pm.

**INDUSTRIAL RELATIONS ASSOCIATION:** Meeting at 4:00 pm. Guest Speaker. 762 Sherbrooke. All interested people welcome.

**HELLENIC CLUB:** General meeting. Everyone please attend. Union Room 27, 6 pm.

**SENATE REPS:** Office hours 1-2 pm. Union 467. Special offer, talk with a live Senator.

**POST-GRADUATE STUDENTS' SOCIETY:** Folk singer — Live at Thomson House, 3650 McTavish; first set — 8:30 pm. Members and guests only—admission free.

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**1971 PENTAX SL** blacktop, takumar F1.4, 55 mm. lens, Takumar F2.5 135 mm. lens, used five times. Call Peter 274-0317.

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**LADIES' SHEEPSKIN COAT** (knee-length). Size 10. 1 year old. \$200.00 when new — sacrifice at \$110.00. Call 488-0197.

**SKIS:** Hart Galaxies 205's (Salamon competition bindings); Head 205 (Marker bindings) \$40.00; Lange boots size 7 1/2 medium \$30.00. Call 845-4843 after 5.

**YAMAHA 125 CC** 1966-Honda 305 cc 196 5 — both need certain new parts, and therefore price very cheap. Ask Veektor for my phone no. at 392-8902.

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**LARGE SKI BOOTS** size 6 1/2 ladies. Very good condition. \$60. also hand made riding boots. Used twice size 8 1/2, 272-8000.

**BUCKLE SKI BOOTS:** Lange comps. size 10M, Strolz 10 1/2 M, Strolz 6N, New Strolz plastic 6N. 489-5597 after 6 P.M.

## MISCELLANEOUS

**NEIGHBORHOOD FAMILY** needs inexpensive used table, chairs, crib, highchair, rugs, curtains, and especially bureaus. Please call 844-4554.

**MAXWELLS ELECTRIC WATERPUMPS** harsh-pipes on sale now at Purple Unknown, 2145 Bleury. Also largest selection of posters, frankincense, myrrh, snuff, and wippo.

**TO GIVE CATS.** 3 months old. Appt. lease doesn't allow. Call Willy after 6:30. 347-9411.

**M. O. C.** slide show with Barry Bishop Nov. 18, 8:00 P.M. 6th floor McIntyre Med. Bldg. Members 50, non-members 75.

**ALMOST HAPPY BIRTHDAY** to Cheryl B. from J.B., L.B., D.C., A.C., M.F., N.M., J.T. and G.V.

**MATURE, SERIOUS**, skiers ages 21-38, singles, and couples, to complete Eastern Townships ski group. 487-5501 evenings. Mon. to Fri.

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**PHOTOGRAPHERS!** Participate in the Old McGill - sponsored Photo - Exhibit. Submit prints BEFORE Friday, Nov. 26 in Union B44.

**MONTEREGIAN GEOLOGY CLUB**, general meeting-film will be shown-FDA building, Rm. 232, new members welcome-Monday Nov. 15, 1 P.M.

**PHOTOGRAPHY.** Galerie Perception — newly opened for exhibition and sale of creative photography. 1431 Mackay. Tues. - Sat. 2-6, Wed., Thurs. 6-10.

**ONCE UPON A TIME** in the West, A great Spaghetti Western. Mon. Nov. 15, 6 & 8:30. Leacock 132, Adm. 75c.

**ERROL FLYNN MINI-FESTIVAL.** Captain Blood and Robin Hood. P.S.C.A. Nov. 18th, 7:00 & 9:00. Admission: 50 cents each film.

**THE BEATLES**, Let It Be, Sat. Nov. 20, Leacock 132, Adm. \$1.00.

## WANTED

**LEICA:** pre 'M' series wanted: camera and lenses, call Paul, Day 351-7810 evening 843-6569.

**SKI INSTRUCTORS** required International Ski School. Call 733-7122.

**PHOTOGRAPHER** REQUIRES girls for nude modelling assignments. Apply Box 151, Ville St. Laurent, Montreal 379.

## HOUSING

**WESTMOUNT** - clean, sunny studio fully equipped, light and water taxes paid, \$105.00 and \$110.00, all furnished; no children, or pets. Clean people only. Apply 3488 Durocher. Evenings 484-4762.

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**SUBLET 31/2, \$90.** monthly, 3524 Lorne Ave., No. 5. 843-4581 anytime.

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## TYPING

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## RIDES

**RIDE WANTED** straight to California will share driving and expense. Leave message for Judy. 931-3906.

## LOST

**A RED WALLET** on Nov. 15. Contains important identification. If found please return to Daily office or call 336-8726.

**GOLD I.D. bracelet** with Name "Nicol" engraved. Lost in vicinity of the Union. Sentimental value. Call 681-2731.

**A SIMPLE GOLD MAN'S WEDDING BAND**, "Anusia" inscribed on inside. Of value to myself and my wife only. 849-5929.

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## ABORTIONS

Professional Service, Information & Referral Centre, (in Montreal); 9 am to 6 pm daily. Call: 277-4183 or 277-1311. Mrs. Betty Farhood, 7200 Hutchison No. 107, Montreal 303, P.Q. (cor. Jean Talon & Park Ave.)

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by george burger

# Hoopsters gorge Georgians

There are advantages and there are disadvantages to being the tallest man in a basketball league. The advantage is that he can be a great offensive threat, and the disadvantage is that he can have a terrible time buying clothes. Since this is a sports column we will concentrate on the former.

The McGill basketball team is blessed with the two tallest men in the league, in the persons of John Naponick and Kit Kennard, both of whom are short on finesse but possess 13' 8" between them. Add them to a basketball team that has Pistol Prah at guard and Chad Gaffield at forward, and you've got yourself a major contender for the QUAA basketball throne.

Last night's game between Sir George and McGill looked to be a stinker at the beginning, in fact for the whole first half. The most exciting thing perhaps was Sir George's key import, Tom Brethel from Nassau Community College in New York. He is a very natty passer and playmaker, but even he couldn't help keep Sir George from falling into a seven minute scoring famine in the early minutes of the first half.

McGill did not exactly pour it on, but Paul LeMaitre got hot for three in a row from the outside, and that plus a couple of close-in points by Big John, gave



daily photo by harold rosenberg

**KIT KENNARD** smothers another rebound as John Naponick and Paul LeMaitre look on. The Redmen counted on both big men in last night's 77-64 win over Sir George.

McGill an edge that they kept for the rest of the game. Mr. Everything, Joe Prah, provided what little excitement that was generated by the McGill team in the first half, with deft dribbling and pretty sharp shooting. At the half it was a very unimpressive 32-24 count in McGill's favour, with Sir George getting the judge's nod (me) for outthrusting our own version of the crimson tide.

The second half was a whole new ballgame. It was a furious up and down the court brand of basketball, with Kit Kennard leading the way. Fast breaks were happening all over the place, and McGill ripped ahead with either Kit putting up his arms like beacons and reaching for pinpoint court-long passes, or Chad Gaffield, who led the class with 18 points, appearing out of nowhere to snare a Pistol Prah fastball. Yes folks, there is exciting basketball in Quebec. (You just gotta look hard). Final score 77-64. Yay!

Perhaps the main ingredient of our innocuous powerhouse is the fear that

Naponick instills in the opposition. He was held to a mere 11 points, but he was double teamed and mauled all the way (most of the time without referee intervention — more on that later). As a decoy alone, John is the most valuable player because, don't kid yourself, the fast break is not a result of blinding speed. When John was anchored by Sir George pests, Kit picked up the slack under the boards. John, lose a little weight, but please, don't shrink.

The referees are another story. Even in high school I didn't see such putrid refing. Phil Thompson gets blindsided while dribbling, and he gets called for a foul. John Naponick gets mauled consistently, but Sir George gets off Scot free:

by alvin m. katz

## Long live waterpolo!

*Chee lai!* he said and scored another goal.

The red-blooded McGill (Peoples') Waterpolo Team took heart and massacred the imperialistic opposition which consistently aggressed upon the McGill half of the pool. The courageous brave members of the Peoples' Team proudly thrust them back into their own end and scored more goals in one game than the entire enemy teams put together in a tournament held in Kingston over the weekend.

The militant Peoples' Team smashed the hordes of the militaristic Royal Military College by the progressive score of 9 to 5 in the championship game to preserve the Peoples' honour intact, thoroughly scattering the running dogs of the comprador military apparatus.

College Militaire Royale succumbed to McGill's staunch legions by the score of 14 to nothing or naught. Sir George Williams University managed only slightly better; they bit the dust, or rather drank the water, by 12 to 7. And Macdonald was soundly trounced by the score of 18 to 1.

And now a word from our sponsor: — "Dadao mei di chuyi!" That's Chairman Mao saying hang in there guys from the Peoples' Waterpolo Team. Goodbye for now until we next meet in that great big red pool in the SAC gym.

Maybe the refs were trying to keep it from being a runaway, but this is ridiculous. To quote Chairman Turetsky, "They refereed an atrocious game."

About the sudden charge by McGill in the second half, softspoken Coach Sam Wimsner said, "It took us a while to feel them out, and don't forget we're just getting into our own." About Big John: "He is our major offensive threat. Without him, it would be a different story." As a rookie, I overlooked this in my foray into sports journalism. My apologies John.

**Foul Shots:** Team spirit has really picked up since I last saw our boys; they were calling moves, and sometimes they even got mad at bonehead plays. . . . The boys shot 50 percent, 75 percent in the second half. . . . As if playmaking wasn't enough, Prah added 18 points. . . . Kit was 6 for 8 the second half. . . . powerful stuff, big fella. . . . Speak to you after next game.

Thank you great helmsman Chairman Mao!

McGill Waterpolo team is back this year with a very strong contingent and high potential to take all. In the first tournament McGill came in second to the powerful Loyola squad, which counts four or five members of the national team among its players. But the coach of McGill (Peoples') Waterpolo team, Kirk Thompson, is convinced that McGill can overcome the religious bourgeois of Loyola and bring the honours to McGill in the coming tournaments.

Each Wednesday there is high action in the SAC pool as teams from the Autumn league complete in a series of exhibition games. McGill fields a team to match each opponent. Last Wednesday McGill defeated the Pointe Claire Old-timers 8 to 7 in an action-packed game that saw McGill's own Richard Emery, Captain, squeeze in the last goal with thirty seconds left in the game.

This weekend McGill is hosting the QUAA Waterpolo championship. Matches are scheduled on Friday from 6pm, and on Saturday from 9am. Competition includes Sir George, Loyola, Macdonald, RMC and CMR.

So turn out for waterpolo games, McGill. There's more action in one minute of waterpolo than in ten of football.



daily photo by harold rosenberg